

A  
S E R M O N

Preached at the  
F U N E R A L  
O F T H E

Reverend *JOHN SCOTT*, D.D.

Late Rector of *S. Giles in the Fields*,

*March 15. 1694.*

---

By *Z. ISHAM*, D.D.

Rector of *S. Botolph Bishopsgate, London.*

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*The Second Edition.*

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L O N D O N :

Printed for *Walter Kettilby*, at the *Bishop's-Head*,  
in *S. Paul's Church-yard*, 1695.



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Dr. *Isbam's* SERMON

AT THE

FUNERAL

OF

Dr. SCOTT.

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**Imprimatur.**

*Carolus Alston, R. P. D. Hen.*  
**Episc. Lond. à Sacris.**

*Martii 19.*  
1694.

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P H I L. iii. 20, 21.

*Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

I. **W**Hen a Pestilential Distemper was raging in *Africk*, the holy Father *S. Cyprian* takes occasion from thence to encourage the Christians against the fear of Death; and to set before them such Consolations as were proper

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\* *Amplectamur diem, qui assignat singulis domicilium suo; qui nos istinc ereptos, & laqueum secularium exsolutos paradiso restituit & regno caelesti.*  
De Mortal.

per for this Calamity: he assures them that \* *The day of their decease would restore them to Paradise, and to the Kingdom of Heaven; and the concluding Argument that he useth, is to remind them of the excellent Company they should meet with in the other World, immediately upon their departure from hence: There is waiting for us above (saith he) a great number of our dearest Friends; our Parents and Brethren, and Children are all desiring our access to them; and being now secured of their own immortality, they are still solicitous for our Salvation; and what a common rejoycing will it be both to them and us, to have the sight and embraces of one another? And then he goes on to speak of the Apostles, and Prophets, and Martyrs, and Virgins, that we shall find in the heavenly Mansions: as if nothing could be more desirable than to hasten thither with all possible speed; Quis non ad suos navigare festinans, ventum prosperum cupidius optaret, ut velociter carosliceret amplecti? Thus we see this glorious Martyr discoursing with such earnestness of the next life; as if he were then hoisting up his Sails, and lanching forth into the Ocean of Eternity: and he is the more to be hearkened to, because he had receiv'd (as he tells us) immediate † revelation from God,*

† *Nobis ipsis minimis quoties revela-*

*tum est, ut publice predicarem fratres nostros non esse lugendos accersitione Dominicâ de seculo liberatos; nec accipiendas esse hic atra vestes, quando illi ibi indumenta alba jam cumplerint? Ibid.*

concerning

concerning the happiness of departed Souls: and from what he hath said, in conjunction with others, we may gather it to have been the more approv'd Opinion of the Primitive Church, that the Spirits of Righteous Men go directly to Heaven; and the Fathers who speak otherwise, and favour an intermediate Estate, seem to have done it upon their own peculiar Notions; as they might inoffensively do, in a Matter not clearly decided by the light of Scripture. The comfort which that admirable Father gives to the Christians of his Age, is very seasonable for us at this time; when God, in his unsearchable Judgment, hath remov'd from us so many eminent Persons; and particularly within the space of a week, \* three of the greatest Ornaments of our Church; as it were in attendance upon the untimely Obsequies of that blessed Queen, (that bright Luminary of Religion and Vertue) whose delight it was to protect and adorn it. However we must with humble submission adore the Justice of God: and we hope that he intends not War against us by calling his Servants home; that he will now accept of a Sacrifice, and that some of these holy Prophets will prevail with him to stop the hand of his destroying Angel. *Turn us, O God of our Salvation, and cause thine anger towards us to cease: Wilt thou*

\* Mr. Wharton,

March 5.

Dr. Scot, Mar.

10.

Dr. Dove,

Mar. 11.

Psal. lxxxv. 1, 2,

5, 6.

*thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoyce in thee? Doubtless he will revive us, and speak peace unto us; if we attend to what he hath spoken to us, and turn not again to folly: and what he speaks to us upon this mournful occasion; what thoughts and resolutions he expects from us; and what our Eloquent Brother would speak to us, if he were not now silent; we may hear from the Apostle: Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

II. In which words I shall desire you to consider these two Points: First, A duty represented, and that is to have our Conversation in Heaven: And secondly, an incitement to it from the Consideration of our future blifs. I begin with the Duty which is intimated in my Text, namely the having of our Conversation in Heaven: for the Explication whereof I shall briefly insist upon these two Heads: First, What is imported hereby; And secondly, How reasonable it is to act accordingly. First, Let us observe what is imported by having our Conversation in Heaven: the word is *πᾶσι δὲ*,  
and

and seems here to signifie the Rights and Immunities of a Citizen; and to intimate that we are by Profession Citizens of that glorious Corporation which is above, and ought to demean our selves as such, that we may not lose the Freedom and Privileges belonging to it: this is a *continuing City*, and a Heb. 13. 14. and 11. 10. Clem. Al. l. 4. *City which hath foundations*; as the Apostle calls it: and a very learned Father tells us, that the *Stoicks* would allow Heaven only to be properly a City, no Community upon Earth deserving that name. \* 'Tis a fair conjecture that our *Apostle* doth \* Παροιμιῶν 14. 1. ἀγαθὴ γενέσθαι πόλιν καλεῖται ἡ πόλις ἡ ἀγαθὴ ἡ πόλις ἡ ἀγαθὴ ἡ πόλις here more particularly allude to the dignity of the Freemen of *Rome*, which in his days was mightily esteem'd, and enjoy'd by many that were not born there, and lived in Countries very remote: and this resembleth the condition of Christians, who are Naturaliz'd and Incorporated into another City, even while they remain at such a distance from the place of their Liberty, and are labouring under the servitude of this present Life.

III. To explain the compass of the Duty before us, we may take notice, that it includes the three following steps: *First*, a due esteem of the Happiness of the next Life: *Secondly*, the kindling of our desires and affections towards the attainment of it: and *Thirdly*, a Conversation answerable thereunto. *First*, we are to esteem the Felicity of the

Mat. 13. 44,  
45, and 16. 26.

the next Life, suitably to what we know of it we are not to diminish our concern for it, because it flatters not our Sensuality, is a pure and invisible Possession; and we are to follow our Saviour's Judgment, comparing it to *treasure hid in a field*, for which a wise Purchaser will *sell all that he hath*: and to a *Pearl of great price*, which a Merchant finding expos'd to Sale, *he went and sold all that he had, and bought it*: and assuring us, that if a Man could *gain the whole world by losing his own soul*, he would make a very foolish Bargain. 'Tis possible, I confess, for Men that are wholly taken up with the Distractions and Enjoyments of this present World, to have a *speculative* Regard for those Felicities which are promis'd to us hereafter; and in their lucid Intervals, to think them more valuable than those weak and empty satisfactions, which they are so eager in pursuing. But still whatever the Judgment may be of cool Reason, the Opinions of Men are to be weighed by their Actions; and if sensual objects carry the Soul after them, and are labour'd after with the warmest prosecutions, 'tis plain enough they are nearest to the heart, and prefer'd before the 'spiritual Joys of the Life to come.

IV. Secondly, The having our Conversation in Heaven implies the seeking for it earnestly, and the

the inflaming of our *desires* and *affections* towards it: for what we love and set a value upon, we are naturally willing to enjoy; and 'tis impossible that any Man should have a true Notion of Heaven, and not wish to be possess'd of it hereafter: Only here lies the misery of deluded Sinners, that they would have it consistent with their Lusts and Pleasures, and attainable upon such terms as God cannot allow. But when Christ hath commanded us to *seek the kingdom of God and his righteousness*, Mat. 6. 33. *with preference to all other things, and to lay up our* 20, 21. *treasure in Heaven*, that our Heart may likewise be there: We are not to think of *Heaven*, as we would of a beautiful and magnificent City, where we have no business, and to which we never intend to go; but we are to look upon it, as the place to which we are Travelling, and where God hath provided for us the best Patrimony; and hereupon to anticipate the possession of it by our fervent wishes, and to be affected as the Psalmist was; *My soul thirsteth for God, for the living God; when shall I* Psal. 42. 2. *come and appear before God?* He that hath a rich Vessel coming home from the *Indies*, will be frequently grasping it in his mind, and hearkening continually after the tidings of it, and full of solicitude till it safely arrives in the Harbour: and so the devout Soul that hath a lively Sense of the  
Glories

Glories of another Life, is ever looking towards them, and longing for an admission to them, and lifting up her Head with joyful expectation, because her Redemption draweth nigh. Supposing we sincerely believe the Resurrection of the Body, and the Life Everlasting; it follows in a natural Course, that we should be very desirous of attaining to this Immortality, and have strong Inclinations to dwell in the Habitations of Eternity: or else the Will doth not go after the Judgment with such ardency and sedulity, as it doth in secular pursuits; and 'tis a vain Profession that we make, *I look for the Resurrection of the dead, and the life of the world to come.*

Heb. 12. 14.

V. Thirdly, The having our Conversation in Heaven imports the living answerably to our hopes of Futurity; for otherwise they will be miserably disappointed, and *without holiness no man shall see the Lord.* And this is not only the condition immutably fix'd, but is also necessary to dispose us for the relish of those pure and spiritual Pleasures; which can be no Paradise to an unclean Soul: and if we could imagine the rich Glutton, with all his vicious Appetites, translated into the Portion of *Lazarus*, even the bosom of the Patriarch would have been to him a place of Torment. God hath been unspeakably Merciful, in  
preparing

preparing an eternal Reward for us, upon such easie and just Conditions as he hath enabled us to perform; and in sending his Son to be our Guide, and our Sacrifice: but 'tis absurd to presume that we are bound to do nothing for this mighty recompence; that we shall be waisted to blifs, while we lie sleeping in the Bark; that we may go with unclean hands, and polluted hearts into the dwellings of Purity; and that the Blood of the everlasting Mediator was shed for lazy, and impenitent Sinners that trample upon his Cross. There is no Man so very brutal, but that he wisheth with himself, he might be happy after death; and if he hath not quite extinguish'd the Sparks of Natural Religion, and hath any glimpse of the immortality to come, he desires to be made partaker of it: but how many are in Hell, that during their abode here were hoping foolishly they might get to Heaven at last? And what can it avail to wish faintly, and slothfully for blessedness, without striving to obtain it, in the way which God hath appointed? It was the *good and faithful Servant*, that improv'd the Talents committed to him, and not the unprofitable Loiterer, who *enter'd into the joy of his Lord.* Matt. 25. 21. There is no mocking of God; and without serving him sincerely, there can neither be any

C

comfort

comfort after death, nor dying with peace and satisfaction. Who can express the darkness, and horrors of a death-bed, when Men have liv'd dissolutely, and profanely; and their Old Vices are got together to haunt them like Spectres; and Conscience is awakened to Accuse, and Condemn them; and the World deserting them, nothing remains but the guilt of their sins to pursue them immediately to the Bar of Justice? But no Consolations are equal to those resulting from a life religiously spent; and the true Christian under the bitterest agonies of death hath a God to converse with, and a Saviour before his Eyes, and an Eternity of Joy ready to receive him: and he can say with assurance, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: my flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

Psal. lxxiii. 25,  
26.

VI. I come now in the second place to evince the reasonableness of having our Conversation in Heaven: and that I may not trespass in staying upon such an undeniable Truth, I shall only mention these three Considerations. First, That our Christian Profession engageth us to this Holy temper; and by our *Baptism* we are born as it were into another World, and made the Citizens of Heaven; and consequently are oblig'd to the behaviour

[ II ]

haviour of such: and he that honestly follows a Crucify'd Master, and *renounceth* the allurements of this World, must be suppos'd to have a prospect of the other, *where Christ sitteth on the right hand of* Col. iii. 1. God. Secondly, Heaven is the place for which we are created; and God in forming Man after his own Image, design'd him for the everlasting fruition of himself: innocent Men would have been Translated to a much higher Paradise; and we that are fallen know it to be the end of our Redemption, that we should *come to the city of the* Heb. xii. 22. living God, *the heavenly Jerusalem*; and that we should *inherit the kingdom prepared for us from the* Mat. xxv. 34. foundation of the world. Thirdly, Heaven is the place of the greatest happiness attainable by us; and not only inexpressibly beyond all these lower satisfactions, but also above our comprehension: for till we know the most extended capacity of the Soul, and what degrees of blessedness, what proficiency, what illuminations 'tis capable of; and till we know moreover how far God will discover himself in filling all the dimensions of it, and in raising it to the highest pitch of created Perfection; we cannot have a just, and proportionable Idea of that ineffable happiness, which is purchas'd for us by the blood of Christ. So much however God hath reveal'd to us concerning our

1 Joh. iii. 2.

future reward, as is sufficient to quicken our most active endeavours for it : *It doth not yet appear what we shall be ; but we know, that when God shall appear, we shall be like him, for we shall see him as he is :* and certainly the Vision of God's Essential Glories, which are unapproachable to us here, and the resemblance to his transcendent Nature ; the beholding of him Face to Face, the dwelling within the Circle of his Throne, and the seeing of the Mysteries of Faith unveil'd ; together with the consequential ardency of Affection towards God, and the loving, and admiring, and adoring of him proportionably to the light of the understanding ; all this is infinitely more worthy of our Ambition, than all the fading enjoyments of the World ; and may engage us to be diligent in our Christian Race, and in working for Eternity.

VII. This will be further Evident from the second Point which I offer'd ; namely the incitement given by our Apostle, from the consideration of our future bliss : *Our conversation is to be in heaven, because we look for our Saviour's coming from thence in glory ; to raise us up to an immortal life, and to change our vile, and infirm, and mouldering bodies, into such as will be of a noble, and lasting Frame, and fashion'd after the pattern of his own Resurrection.* In this Argument of our Apostle

we

we may take notice of two Assertions ; the first of them is, that this vile Body, which we carry about here, is to rise again, and to be re-built after the likeness of the glorious Body of Christ : and if it were otherwise, 'tis not easily conceivable how the Doctrine of the *Resurrection* can be properly maintain'd. For that only can justly be said to rise again which is fallen, and buried in the earth : but the Soul is incapable of dying ; and therefore unless the same Body be reviv'd, unless there be a Resuscitation of that which was asleep in the Grave, we are in danger of losing the *Resurrection*. Did not Christ arise with the *same* Flesh that was Crucified, and retaining the very print of the Nails ? and are we not to be raised after the same model ? and he hath told us, that *all that are in the graves shall hear his voice*, Joh. 5. 28, 29. *and shall come forth unto the Resurrection either of life, or of damnation* : And his Apostle hath taught us, that *this corruptible must put on incorruption, and this mortal must put on immortality* : It shall put on a new Garment, and by consequence shall remain entire ; and from hence the *Identity* of the corrupted, and the rising Body seems to be clearly reveal'd. If it be so, 'tis in vain to contradict it by Philosophical Cavils ; for to support our belief, the Apostle reminds us of Gods omnipotent strength, whereby he is able to subdue all things unto himself.

The

The Power of God is but a weak Argument for the Truth of an Article of Faith, unless the Revelations of his Will be clear and convincing; for otherwise by this Plea the most absurd monstrosities in Religion may be defended: but where the Divine Will is perspicuously declar'd, (as in the case of the Resurrection) the Omnipotence of God comes in for a seasonable, and sufficient reply to all the astonishing difficulties that our Reason can muster up. 'Tis, I confess, not easy to conceive, how the Members that have been consumed in the Grave, and scatter'd into a thousand places, and travell'd through all the Elements, should after many Ages reassemble their broken pieces, and shake off their rottenness, and reassume their ancient Figure, and rise up into a beautiful Frame. But who can prescribe Limits to an Almighty Being? *The thunder of his power who can understand?* and since he hath promis'd to raise up Mankind, who can say to him, that it cannot possibly be? We know the infinite Power of God, in building this vast Universe, when he had no matter to work upon; and in fashioning Man, the Image of himself, out of the dust of the ground; and we cannot but admire the daily Miracles of his Providence, in continuing the successive Generations of Men, and forming them all in the Womb: And then

Job 26. 14.

we may conclude, that he who hath done all this, is likewise able to recollect, and reanimate our putrify'd Bodies, and to over-power all the obstacles that stand in his way: And *why should it be* Act xxvi. 8. *thought a thing incredible with us, that God should raise the dead?*

VIII. The second Assertion in our Apostle is this; That there is to be a change in our Bodies at the Resurrection, and a likeness to the glorify'd Body of Christ: they are to be *substantially* the same, but cloath'd with a Robe of unknown Glory, and with new Endowments and *Qualities*, suitably to that Heavenly Life which they must enter into. The question was made in the days of our Apostle, *How are the dead raised up? and with what body do they* 1 Cor. xv. 35. and 42, 43, 44. *come?* and he not only clears the certainty of our Resurrection, but also the conformity of it to that of Christ: and it was an old • Tradition in the Church, \* Hieron. Ep. 27. that every Christian shall be raised up in the same ripeness of Age, as our Saviour was of at the time of his Passion. *The Body is sown in corruption, and raised in incorruption*; that is, in this Life it hath the Seeds of dissolution, and upon the withdrawing of the Soul, must of necessity fall into dust and rottenness; but hereafter it will be subject to no decay, no frailty, and no misery, being fram'd of such a durable substance, as to prove an immortal

mortal Habitation to the returning Soul: It will not be pinch'd with necessities, and pains, and diseases, nor troubled with daily repairs, and with providing against the ruines of Mortality; for *they that shall be counted worthy to obtain the Resurrection of the dead, cannot die any more; as being equal to the Angels, and the Children of God.* Again, *The Body is sown in dishonour, and raised in glory; that is, a brightness, and lustre, and Majesty will over spread those Bodies, which are here of a despicable, and mean aspect; especially when they are committed to the ground, with the pale, and frightful Visage of Death, which turns the fairest Countenance into a spectacle of blackness, and horror: but in the Resurrection a fresh, and unperishing Beauty shall dwell upon the exalted Body; and then shall the righteous shine forth as the Sun in the Kingdom of their Father; they shall be surrounded with beams of perpetual Light resting upon them: and such a Refulgency there was in the face of Moses, when he came down from conversing with God in the Mount; and in the Transfiguration of Christ, when his face did shine as the Sun, and his raiment was white as the light.* Again, *The body is sown in weakness, and raised in power; that is, those Indispositions, and Infirmities which beset the Flesh in our present Estate, and make it a dull, and sluggish*

Luk. xx. 35, 36

Matt. xiii. 43.

Mat. xvii. 2.

gish, and cumberfom lump, shall then be removed; and there shall be no clogs and fetters of the Soul, to obstruct her operations. Here we are too sensible, how backward the Flesh is to obey the Spirit: and even in our approaches to God, we find a heaviness and deadness upon us from the reluctancy of it; and we are soon tir'd even by the best performances: but the glorify'd Body will be an equal Companion to the Soul, and nimbly execute whatever is fitting for it, and fly with the wings of an Angel upon any superiour call, and join with unwearied delight in the never-ceasing work of the Saints, and in the adorations of God. Lastly, *the body which is sown is natural*; that is, invested with such Faculties, and Appetites, and Inclinations, as are peculiarly fitted to this lower World; but *it is raised a spiritual body*; that is, adorn'd with celestial Qualities, and accommodated to that Divine Employment, which is to entertain us everlastingly in the next Life. Here the unruly, headstrong Body is very difficult to be manag'd; but when it shall be Spiritualiz'd, and purified, and adapted to the Joys of Heaven, it will be at perfect amity with the Soul, and run'd for ever to the Hallelujahs of the Spirits above.

IX. This is that blessedness which is to inspire us with vigour in all the exercises of a Christian Life, and to prepare us with alacrity for a Christian Death : but lest it should be objected, that this is not an adequate encouragement in our fears, and losses, and calamities; for if we must wait for happiness, till the second coming of our Lord, and the reassumption of our Bodies; *what is there to rebate the apprehensions of death? why should we not be unwilling to quit our present satisfactions, for those which are not to come till after a long, and uncertain period? and what ground is there of thanks to God for the departure of our friends?* for the preventing of such objections, I shall subjoin this Consideration to what hath been said; That Righteous Souls depart from hence into a State of Felicity. We cannot trace the motions of the naked Soul, nor see the Angels that conduct it: but an intelligent and immortal Substance, wherever it is, must undoubtedly have a suitable Habitation, and live, and think, and contemplate; and probably with more freedom, and vivacity, than in these Cottages of Clay. But to suppose it in a slumbering, and unactive Estate; and much more to suspect the vanishing of it, is to degrade our selves below the conceptions of the Heathen World, and to resist the natural Impressions of Conscience:

*Natura*

*Natura ipsa de immortalitate animorum tacita judicat*, saith the Roman Oratour. Wherefore we justly believe, that the Spirits of Righteous Men are in some active, and joyful repose; sensible of their present bliss, and expecting fuller degrees of it: they know themselves to be deliver'd from the troubles, and sorrows of mortality, from the tossings of the World, and the entanglements of Sin; they enjoy God with more familiarity, than they could here in the most exalted raptures of Devotion; and looking beyond the circle of time, they behold a brighter Eternity moving towards them, and a triumph of Glory preparing for them: and then how can we doubt of their having a present Reward? how can we attend upon them, and not congratulate their Joy? What Communication they have with us, God hath been pleased to hide from us, and probably to prevent our Addresses to them: but we may presume their Love towards us is equally enlarg'd with the rest of their Graces; and possibly they \*intercede for us, though not in a sacerdotal way, (as Christ alone

Cicero.

\* Αἱ ἡγ. πρὸς  
κακοιμωμένων  
αἰών ψυχὰς  
προσέχοντες.  
Orig. de Orat.

§. 34. Αἱ ψυχὰς τῶν πεπαιστωμένων διακονοῦσι τοῖς ἐν χερμαίσι ἀρετῶν ἀμαρτημάτων. Id. Ex. ad Mart. p. 192. Δεήσαντες προσβόται σωμάτων. Basil. Hom. 20. Ἀξιόμιστοι τῆς πρὸς τὸ διαπύττω ἰκασίας ἐργαζάνται. Greg. Niss. Orat. in XL. Mart. Speramus quod liberis suis apud Christum præsul assistat. Ambros. de obit. Theodos. Pro te Dominum rogar, mihi que veniam impetrat peccatorum. Hieron. Ep. 25.

can doe) yet in the way of *Charity*, as Members of the same Body with us. We acknowledge to God in our Publick Prayers, that *the spirits of just men made perfect do live with him, after they are deliver'd from their earthly prisons; and the souls of them that sleep in the Lord Jesus, are receiv'd into the heavenly habitations, and enjoy perpetual felicity: and*

Luk. xvi. 22. *if Lazarus was carried to Abraham's bosom; if the*  
 Luk. xxiii. 43. *penitent Thief went from the Cross with our Sa-*  
 Act. vii. 59. *viour into Paradise; if S. Stephen had reason to*  
 Phil. i 23. *pray, Lord Jesus receive my spirit; if the Apostle*  
 was willing to *depart*, that he might immediately *be with Christ*; and if the *souls of the Martyrs are*  
 Rev. vi. 9, 10, *under the heavenly Altar, cloathed in white robes,*  
 11. *and Communicating with God; then we may be*  
 \* *Confetto* *iri-* *confident of the delightful rest of \* Saints de-*  
*nere virtutis,* *parted, and follow them with acclamations to*  
*ac fidei, ad* *the seat of blessedness.*  
*complexum &*  
*osculum Do-*  
*mini venerunt*  
 Cyprian. Ep. 37. edit. Oxon. Οἱ ἐν ἀγάπῃ τελειωθέντες ἔχουσιν χάραν εὐσεβῶν. Clem. Alex.  
 l. 4. Τὸν ἀγαπῶν τὸν ἑαυτοῦ ἑταῖον ὑπερβαίνει τὸν ἑαυτοῦ. μὴ δὲ ἀναμεινῶμεν, καὶ συνιστάμεθα τοῖς ποδο-  
 μένοις. Basil. Ep. 188. Fruitur nunc Theodosius luce perpetuâ, tranquillitate diurnâ, &  
 munerationis divinæ fructibus gratulatur. Ambros. de obit. Theod. Testor Jesum, quem Blasili-  
 la nunc sequitur; testor sanctos angelos, quorum consortio fruitur. Hieron. Ep. 25.

X. This is the proper Consolation for us, upon parting with that excellent Man, in whose place I now stand; who was so well known, and respected in this Audience, that it would be vanity in me to offer at his Character, unless I could praise him in  
 his

his own Eloquence: and yet before we leave him in the house of Silence, it may justly be expected that I should do some right to his Memory, and enforce some instructive Lessons from his great Example. In doing so, I shall not pretend to draw the Lines of his History, nor mention any common, and undistinguishing attainments, nor use any Art in setting him forth; but with a simplicity fit for this place, and suitable to his unaffected life, I shall briefly consider him in these two Heads; his *Private Vertues*, and his *Services* for the *Church*. He had many Vertues of no ordinary growth: and we may call them to mind, by reviewing his much applauded Work of the *Christian Life*: which he intended to Continue, and Perfect, if Providence had not put a stop to his useful design, first by a long Craziness, and then by taking him suddenly from us. Next to his Piety towards God, his *Social Vertues* (as his own distinction is) were those for which we shall be most sensible of our loss in him; for his Kindness, and Humanity, and amicable Disposition, and Affability, and pleasantness of Temper, and Condescension, and Sincerity, and readiness to do all good Offices for any that had recourse to him. In helping others, and laying out for their advantage the Authority which he had gain'd; in giving Counsel,

sel, and Directions; and in Cementing Amity  
 and Peace, he exhausted very much of his time;  
 and delighted as much in doing any friendly turn,  
 as if the Profit had redounded to himself. In  
 Works of Mercy he took a peculiar Pleasure; and  
 did as zealously promote them, as if he had re-  
 liev'd himself by supporting the Poor: he was a  
 Common Father to the persecuted, and afflicted;  
 3 Joh. 5, 6. and the Brethren, and Strangers, whose Bowels he  
 hath refresh'd, *will bear witness of his Charity before  
 the Church.* Friendship is one of the noblest Or-  
 naments of Human Nature; and if God himself is  
 1 Joh. iv. 16. *Love,* 'tis the Portraiture of God drawn upon the  
 Soul: and for this Vertue he was exceedingly  
 valu'd by those that were intimate with him; he  
 was not infected with any of those Vices which  
 blast it, with Pride, or Moroseness, or Envy, or  
 Selfishness; his inclinations were to refresh and  
 cherish all Men, and only to neglect himself;  
 his Doors, and his Heart were open to all; and  
 he hath left behind him the indelible commendation  
 of a true, and stedfast, and faithful Friend.

XI. Again, let us look upon him in his Pub-  
 lick Character; and if *they that be wise shall  
 shine as the brightness of the Firmament, and they  
 that turn many to Righteousness, as the Stars for  
 ever, and ever;* we may be humbly confident  
 of

of his having a proportionable reward. His Education happen'd to be in the times of Confusion, and yet without any detriment to him: for he imbib'd the Principles of that renown'd *University* in which he was bred, and not of the Men who then govern'd it; the same good Spirit, that call'd him thither from another Employment, directing him what to do: and when the Church was cover'd in ruines, he discern'd her Beauty; and receiv'd Holy Orders from one of those ejected *Confessors*, who during the devastation did secretly preserve the Apostolical Discipline. His appearance in the World was early; and as God had furnish'd him with extraordinary Talents, and had enabled him to improve them well, and to possess Abilities equal to his high Profession; the same Divine Goodness chose a fitting Theatre for them to be manifested upon. His Eloquent, and Solid, and Fervent Preaching commanded the applauses of Men; and his constancy in it procur'd their love: and though his frequency in this Work, and his diligence in his Pastoral Charge, and his industry in resolving Cases of Conscience, and his restless application to the labours of his Calling, wasted him by degrees; yet he could not be satisfy'd without doing his duty: and that which sent him the sooner to God, will enlarge  
his

his recompence from him. He ran his Course in times of great trial, and discrimination ; and in all of them he approv'd his inflexible, and uncorrupted integrity ; and adher'd stedfastly to the Principles of our Church : and they will carry a Man safely through all difficulties, and all Revolutions ; and though it should be his Lot to be revil'd, and oppress'd by Men, yet he cannot be dejected in Conscience, nor forsaken by God. He own'd it for his Rule, in all vicissitudes *to keep a clean and quiet Conscience* ; as knowing that this would be a Sanctuary, when all earthly Comforts should fail : and he remember'd the wise Maxim, *He that observeth the wind shall not sow ; and he that regardeth the clouds, shall not reap* : and therefore without minding the weather, or taking directions from the Sky, he went on directly in his Calling ; and made it his business to *sow to the spirit*, that he might *of the spirit reap life everlasting*. When Popery invaded our Establish'd Religion, he was one of those worthy Champions that defended it with an upright Zeal : They held up their Shields together, and united their Counsels, and endeavours as one Man : They saw their *Diocesan* (whom they mightily honour'd) singled out for the first Sacrifice, because he would not surrender them ; they saw the *Roman Eagle* advancing every day,

Eccl. xi. 4.

Gal. vi. 8.

day, and fresh attempts made to demolish our Church; and then it was that by Preaching, and Praying, and Writing, they gain'd an universal esteem, and supported our Holy Religion. In this Cause our Friend whom we are waiting upon, did Cordially concur with his Brethren; and was prepar'd to suffer as much as any of them. He understood our *Constitution* entirely, and that made him the more hearty in asserting it upon all occasions; and (I trust) there is no Man here but honours his Memory the more for being so: for though our Enemies have branded us for this constancy, and have been sowing Divisions, and putting ignominious marks of distinction between us; we cannot be so blind, as not to see the artifice is contriv'd, in order to the more easie subversion of all of us: and if a resolute adherence to well-chosen Principles; if to defend that *Liturgy*, which we have solemnly testify'd our approbation of in the presence of God; if to be firm to our *Subscriptions*, and to our *Vows of Ordination*; if to contend for the *Faith once deliver'd unto the Saints*, and for *Jude 3.* that *Government* by which we were consecrated to the Service of the Church, and which we believe to have been transmitted down to us from the Apostles; if this be a reproach, I fear, it will soon be counted a reproach to be a Christian. Our

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Epist. Ded. to  
the Bishop of  
London.

deceased Brother did therefore upon all emergencies maintain an unspotted fidelity to the Church; and acted consonantly to what he had professed concerning it, in these words: *Whatsoever her fate may be, I am chain'd to her Fortunes by my Reason, and Conscience; and shall ever esteem it more eligible to be crush'd in pieces by her Fall, which God avert, than to flourish and triumph on her Ruines.* This resolution he kept to the last, and still with a peaceful, and charitable Spirit; and without aiming at his own Interest through that of the Church: For when Offers were made to him of higher Stations in the Church, he declin'd them, upon the sense of decays creeping upon him; and he rejoyc'd more in the advancement of other worthy Men, than he would have done in his own. His inherent Greatness wanted no outward accessions; and the Preferment he was ambitious of, was to go from his Flock *unto the Shepherd and Bishop of our Souls.*

1 Pet. ii. 25.

Mat. ix. 38.

XII. Under his Protection, and Custody let us now leave him: and let us pray to God, to raise up new Instruments of his Glory; and to *send forth more labourers into his harvest*, for those whom he hath call'd home to receive their Wages. In him whom we now attend we have lost one, whom many of us respected as an Instructor, an Oracle, a Father to us: but we have still an  
Eternal,

Eternal, and Unchangeable God ; and he can compensate all our losses ; he can create Workmen, as well as appoint their Work ; and he can say to the most unqualified of us, as he did to *Joshua* ; *As I was with Moses, so I will be with thee ; I will not fail thee,* Josh. i. 5. *nor forsake thee.* For a Conclusion, I shall add one word to you, in Ministering to whom this Servant of God ended his Race : He came to you in his declining years, and with the disadvantage of succeeding one of the most eminent Persons of our Church ; and yet you honour'd, and lov'd him ; and thought you still enjoy'd his *Great Predecessour* : and therefore if I were to speak in his name, it would be to return thanks for your kindnesses to him : but acting by a higher Commission, I shall rather desire you to express your regard to his memory, by obeying those good Instructions, which he brought from our Common Master, to whom he is gone ; and to remember the word of God, which Heb. xiii. 7. *he hath spoken unto you ; and to follow his Faith, considering the end of his Conversation.*

*Which happy End God in his infinite Goodness grant to us all, through the Merits, and Mediation of Christ Jesus our Lord, and Saviour. Amen.*

F I N I S.